

The Catholic Record.

"Christianus mihl nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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INDUSTRIAL SLAVERY.

Some of our contemporaries over the border grow eloquent over the sad state of Russia.

But was it not Thoreau who said that the best way to have a clean street is to cleanse one's own doorstep as a beginning. It strikes us that our brethren should get their own national thoroughfare in order before venturing to devote their attention to that of other peoples. When they banish their own despots it will be time enough for them to marvel at the oppressed of far-away lands. Theoretically the American citizen is a free and independent citizen; practically he is in the majority of cases the subject of some industrial autocrat. And this autocrat holds undisputed sway over thousands of them and their families. They may and sometimes do protest and pay the penalty of being deprived of their means of livelihood, and being sent as exiles into the industrial world. On show days the American citizen can exult in the knowledge that he has "the right to life, liberty and the pursuit of happiness;" on other days he must, whether in the work-shop or in the legislature, do the bidding of his master. A wonderful man this despot, with power and spoils beyond the dreams of the most renowned shepherds—and more wonderful still the citizen who, while chanting the glories of his freedom, shows by his slavish submissiveness to the autocrat that he is a meet companion for the victims of the most brutal despotism. He is in the dungeon of industrial slavery, that is guarded by the friends and adherents of the monied kings. And he generally stops there until he is taken out and branded as "too old to work." Then as a compensation for his services he is given a ticket to the poor-house.

PATENT MEDICINES.

Mr. Edward Bok is still on the trail of the "patent medicine." This gentleman has been jeered at for his industry in this respect: he has been ridiculed because he made a charge against one company which he could not substantiate; but he is, nevertheless, doing a work which should be appreciated. He contrasts the methods of the physician of standing in his profession, who makes known any formula for the alleviation of the ills of humanity, with the patent medicine doctor who conceals his discovery and sells it to those who suffer. He points out the absurdity of entrusting one's physical salvation to men who have never seen us and who refuse to disclose the names of the drugs or ingredients in his nostrum. That cocaine, alcohol and morphine enter into the composition of many patent medicines is well known. A mother, says Mr. Bok, was found recently giving to her child five times daily a teaspoonful of a certain "purely vegetable extract, to build the child up," as she explained. But the lassitude of the child grew worse. Finally a friend offered to have the "purely vegetable extract" examined. It was found to contain not a single trace of "vegetable extract," but among other ingredients were found 41.6 per cent. of alcohol. A physician recently testified that he had known at the least of a half dozen children directly killed by their parents by the use of so-called syrups, and we might go on to tell of the mixtures which, containing cocaine or morphine, fashion the drug fiend, and of others which, made up largely of water, with a dash of prussic or sulphuric acid, just to render it noxious, are used by Canadians. We refer to this matter merely to remind our readers not to be beguiled by the advertisements which appear in the daily prints. Whatever their ailments, let them consult a near-by physician.

WANTED: THE GOSPEL IN ACTION.

We have every sympathy with the just demands of the workingman. We have, with every right-thinking citizen, our faces set against the "sweat shop" and the employment of children. We are not blind enough not to see that many of the toilers' grievances are real. And we do not imagine for a moment that the efforts of amateur reformers and speeches of those who emerge every now and then from their easy corners will make them disappear. So believe also the Socialists who are

abroad in the land and working earnestly for the new order of things.

That Socialism is but a dream we know, and that likewise all its schemes, so long as human nature remains as it is, will come to naught. But in the meantime, while the discontented are examining the new ideas, and dreaming and hoping, we can offer them the Gospel, not in speech but in action. We say action, because the workingman is surfeited with arguments. He knows something about human brotherhood, but he wants to have proof of it. He sees dimly mayhap the blessedness of poverty, even though he cannot understand why many of those who preach that doctrine are singularly averse to become acquainted with that blessedness. He notes the difference of treatment accorded to the poor and the rich, and has a suspicion that eloquent denunciation against materialism, especially when it emanates from those who stand cap in hand before Money, is merely one way of taking vocal exercise. He is impressed by the earnestness of the Socialist, by his ardour in disseminating his ideas, by the tokens of which he is not chary of brotherly love; and arrayed against all this, he sees oftentimes but listlessness and indifference. Strive and struggle as he may, the toiler is generally on the ragged edge of want, and is, therefore, attracted by the vision of the age when all men will be equal and receive fair play. We may deplore this condition of mind and cite arguments as its corrective. But it is well to remember that these arguments, when they do not obstruct the view of selfishness in the camps of the arguers, are not so potent as we should wish them to be. It is of course illogical to proclaim the bankruptcy of Christianity because some of its adherents are recreant to its obligation, but argument alone will not bring this home to the minds of men.

We have indeed the same means by which the Church broke the manacles of the serf, and through the centuries there is for our encouragement and imitation the record of many a struggle on behalf of the poor and down-trodden. We can recall the days of the Florenti, and feel the enthusiasm of men such as Mermillod in Switzerland, of Von Kettler in Germany, of the workers in Belgium and Austria and Spain who have demonstrated that Christianity has not, so far even as this world is concerned, lost its vitality.

It seems, to quote again Rev. Dr. Kerby, that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement, not in argument; in life, not in books. The best way to educate public opinion into this view, if it be correct, is to admit the utility of verbal argument against Socialism in the face of facts which seem to argue for it, and to set to work to co-ordinate the forces of society in the work of reform.

ABSTINENCE PAYS.

Under the heading "Some Figures," the Cleveland Press recently had the following: "Abstinence Pays." "This is no mere rhetorical assertion unsupported by the facts. A well-known insurance company proves the assertion by irrefutable statistics. The table of statistics cover 125,000 lives, and extends over a period of 61 years. The data, mind you, is that upon which the actuaries base all their figures. The insurance company does business upon the life expectancy figured by the actuaries. The question of the insurance companies is a question of cash. It is unaffected by moral considerations.

"The figures include the working period of life, that is to say, from the age of 20 to the age of 70. It is shown that while 45,956 of the total abstainers die in the period, there are 57,891 deaths of the moderate drinkers.

"Further: Between the ages of 20 and 30 there are 11 per cent. more deaths among the moderate drinkers than among the abstainers; between the ages of 30 and 40, 68 per cent.; between the ages of 40 and 50, 74 per cent.; between the ages of 50 and 60, 42 per cent.; between the ages of 60 and 70, 19 per cent.

"Rather surprising? "It is everywhere conceded nowadays that the man who drinks to excess is totally unfit for business, but there is a sort of belief that moderate drinking is quite harmless, nay indeed, in some instances beneficial.

"The figures do not bear out this latter belief. The figures of the insurance expert do not lie. He has therefore demonstrated that other things being equal, the total abstainer will live longer than the man who drinks moderately. "Abstinence pays."

ST. JOSEPH.

THE LESSON OF HIS LIFE.—KNOWN AS THE "PATRON OF THE UNIVERSAL CHURCH"—NOT NOTED FOR ANY SPECIAL ACHIEVEMENT, BUT A MODEL OF JUSTICE.

Everywhere and at all times men have judged the qualities and actions of their fellowmen by their more outward pomp and glitter. Power, superior talents, brilliant success, actions which lead to astonishing results—these are what they admire, and to these they pay eulogies and raise monuments. It would almost seem that even sanctity stands in need of this exterior splendor in order to deserve the admiration of mankind. Men appreciate the outward gifts of miracles and tongues because of the celebrity which they attract; but those humble virtues which render the saints agreeable to God are apt to escape their vision and rarely excite their admiration.

St. Joseph, who as patron of the Universal Church is raised above all the other saints of heaven, had none of those brilliant qualities which men always admire. The duties of the ministry which he had to perform never rose above the plane of humble, everyday life. He was not called, like Moses and Joshua, to give laws to nations and to make kings tremble on their thrones; to command the elements and to change the ordinary course of nature; to astonish the world by his power. He did not, like the Prophets and Apostles, open the eyes of the blind, heal the sick, bring the dying back to the light and recall the dead from the tomb. No extraordinary actions are related of him. The Gospel speaks of him simply as a just man whose life was always regulated by the will of God and in conformity with the strictest rules of justice.

The will of God is the primary source of all justice; it fixes the duty of man and makes the state in which he is placed his sure way of salvation. Hence it follows that submission to the will of God is the first mark of justice. When man is subject to the will of God he accomplishes all his duties; his piety has no more obstacles to fear, and his actions are always inspired by the purest motives. Joseph gives us a striking example. His submission to the will of God renders him a model of justice in his love of the state to which he was called, and in the promptness of his obedience to the divine commands. And we need only reflect on these two points to be convinced that he was really what the Holy Scriptures style him—a just man.

The first effect of submission to the will of God is to keep us in the place which He has marked out for us. As He is the Sovereign Master of our destiny, and as He proportions His graces to the state which He wishes us to be, it follows that man, submissive to His will, should content himself with the situation in which He finds himself; should not seek to rise above it against the will of Heaven, and should never strive to substitute arbitrary works and a chimerical perfection for the duties which God demands and the perfection which He exacts. St. Joseph, reduced to the most lowly condition, accepts without a murmur the order of Divine Providence. He does not oppose to the decrees of Heaven that vain reasoning which has faith only in its own conclusions; and it seeks to change the appointed order of things. On the contrary, he abandons himself entirely to the will of God; he remains satisfied with the state to which he is called, and does not seek to rise above it by the means which vanity or self-love might suggest.

Perhaps we do not appreciate in St. Joseph this love of his state as he is; if so, let us imitate him in the spirit of submission to the will of God in our hearts, and because His decrees are always sure to meet with opposition whenever they do not agree with our own inclinations. Not that we should consider the example of St. Joseph as condemning that noble emulation which makes one aspire to reach honorable eminence through the path of duty. No, far from it; but it teaches us that our ambitious views should always be in keeping with our state; that we should think less of rising in the world than of rendering ourselves useful in it, and making it better for our presence; that even in seeking dignities we should endeavor rather to obey God, than to satisfy our vanity; that our efforts and our aspirations should always be accompanied with a spirit of perfect submission to the divine will, whether it calls us to fill a brilliant station or bids us sanctify ourselves in the painful labors of poverty and the obscurity of a private life.

The next effect of St. Joseph's submission to the will of God which we have to admire is the promptness of his obedience to the divine commands. In the ordinary course of human events the hand of man alone appears to guide everything; God remains invisible and acts through secondary causes. In the history of St. Joseph, on the contrary, the finger of God appears to guide everything. God chooses all the means and leaves to the minister of His will nothing but the task of meditating over the wonders which He sees accomplished. The Lord commands, Joseph obeys. This is all that we can learn from the Scriptures concerning his ministry. He is well called the hidden saint of the New Law.

During his whole life, when God commands he fears no danger, dreads no enemy, he shrinks from no hardships, he refuses no sacrifice. Because God wills it he retires without

a murmur to the grotto of Bethlehem, desolate and dreary as it is, and stands over his charge a faithful sentinel—the guardian and protector of his infant Lord. Not a word of complaint escapes his lips when he is told to arise in the middle of the night and take the Child with His Mother and fly into Egypt. He neither questions nor hesitates; he is the faithful man still—still true to his trust, the guardian of Jesus and Mary.

He suppresses all murmurs; he seeks for motives of disobedience neither in the weakness of the Mother nor in the tender age of the Child, nor in the fatigues and dangers of the journey; he asks no questions concerning the duration of his exile, nor the time when his struggles are to cease; but, rising from his sleep, he takes the Child and His Mother and sets out without guide or assistance, leaving to God alone the task of watching over and protecting His cherished family. At the first sign of Heaven's will he returns from exile to his native land with Jesus and Mary; for he endures poverty and humiliation and remains until death the faithful and tried guardian and protector of his Lord. What an admirable spirit of obedience! How eloquently does it not teach us to submit without a murmur to the will of Heaven!

The exemplary submission of St. Joseph to the divine will thus rendered him, as we have seen, a model of justice in his love of state, his perfect patience, his entire resignation, and in the promptness of his obedience. It remains for us only to consider the rewards which his justice merited.

On earth justice rarely meets with temporal rewards. The impious, in the midst of pomp and prosperity, frequently are in the enjoyment of grandeur and riches. Their success seems to surpass their fondest desires; whilst the just, on the contrary, have often for their portion only contempt and indifference. Without the light of faith we should perhaps not unfrequently be tempted to imagine that the favors of Heaven are the reward of crime, and its disfavor the only recompense of virtue. Joseph, whose virtues merited the praise of the Holy Spirit in the inspired writings, did not receive for his reward temporal prosperity and success. Like so many other just men, he was poor and persecuted, an object of scorn to his fellowmen. The distinctions of the world were unworthy of his merit; but God extended to him the prize of real greatness; He granted him the understanding of the divine mysteries; He established him protector of His chosen ones on earth, and He selected him to cooperate in His adorable designs—three prerogatives vouchsafed to Joseph alone, and alone fit to be the recompense of his virtues.

When Almighty God decreed that the august mystery of the Incarnation should be accomplished, Joseph was the one chosen to be not only the faithful guardian of His chosen ones on earth, and He selected him to cooperate in His adorable designs—three prerogatives vouchsafed to Joseph alone, and alone fit to be the recompense of his virtues. When the Son of Mary was recognized as the Son of God His Mother's honor had need of a protector. Some man, therefore, was destined to be called to the high honor of being Mary's spouse; this privileged mortal was Joseph, the most chaste and the most just of men. But he was not only chosen to the glory of having to protect the Mother of the Incarnate Word; he was only called to exercise an adopted paternity over the very Son of God. So long as the mysterious cloud was over the infant of saints Jesus was known by men as the Son of Joseph and the carpenter's Son. When Mary after three days of mysterious separation found the Child Jesus in the Temple disputing with the doctors, she thus addressed Him: "Thy father and I have sought Thee sorrowfully." And the Evangelist adds that He "was subject to them."

What wonder, then, if this foster-father of the Son of God was prefigured in the Old Testament, and that by one of the most glorious of patriarchs? Listen to St. Bernard, who thus compares the two Josephs: "The first was sold by his brethren and led into Egypt, thus prefiguring our Saviour's being sold; the second, to avoid Herod's envy, led Jesus into Egypt. The first was faithful to his master and treated his wife with honor; the second, too, was the most chaste guardian of his spouse, the Virgin Mother of his Lord. To the first was given the understanding and the interpretation of dreams; to the second the knowledge of and participation in the divine mysteries. The first laid up stores of corn, not for himself, but for all the people; the second received the Living Bread that came down from Heaven and kept it for himself and for the whole world."

Thus we have seen the glory and power of the just on earth are not the certain measure of their merit and holiness; but far different is the case when the links which bind them to earth are severed. As the gifts which they receive are the true reward of their sanctity it follows that they must be proportionate to their merit. The more resplendent their life has been with virtues the greater the home and veneration to which they are entitled after death, and the holier they have been in the sight of God, the more perfectly they have accomplished His will, the higher the degree of authority and power to which they are raised.

This reflection, then, will make it easy for us to understand how great must be the power of St. Joseph with

God, and how worthy he is of our homage. Always subject to the divine will, his life was but one uninterrupted succession of virtuous actions; every instant added but fresh lustre to his merits. He is, therefore, before God the most powerful of the saints as he was the most just of the children of men. How great must be the power of his intercession with that Son whose love he never ceased to merit! And this is why the Church hails him as her patron and protector, and why devotion to him prevails wherever true faith exists.

Justly, then, we may apply to ourselves the words which of old were addressed to the needy ones of Egypt: "Go to Joseph." Let us go to Joseph with confidence, asking of him not temporal favors, which might be the cause of our ruin, but grace to persevere in well doing. Let us learn from him to be contented with the lot which Providence has granted us, to be submissive to the will of Heaven, to be charitable in our dealings with our fellowmen; in a word, to walk as he did in the path of justice. Our supplications will then be worthy of Joseph; he will bear them to the throne of the omnipotent God; the Lord will bestow upon us His Benedictions, and if, like Joseph, we are not rewarded with earthly consolations we may confidently hope for an abundant reward in the better life to come.—Ave Maria.

THE D'YOVILLE READING CIRCLE.

A regular meeting was held on Tuesday. The shocking news of the assassination of the Czar's uncle, Serguis, was noted. The war seems to have paved up to insignificance beside the terrible upheaval at home in Russia.

Our Oxford study has brought us to the great controversy when such names as Newman, Faber, Arnold and Ward became so prominent. We shall often speak henceforth of Dr. Pusey. He was rector of Christ Church cathedral. The college of this name has always been one of the most important at Oxford. On its register have been written such names as Ben Johnson, Sir Philip Sydney, Gladstone, and even His Gracious Majesty, King Edward VII.

To woman's glory be it said Oxford was founded by a woman, away back in early Saxon days. A Saxon princess, Frideswida by name, wishing to escape from an over-zealous lover, that she might devote herself to study, sailed down the Thames from her father's palace until she reached a natural cloister formed by tall stately oak trees intertwined with English ivy. Here she landed, but was soon discovered by her lover.

As he and his suite approached they were suddenly struck with blindness. Taking this as a sign from Heaven they returned home, and the determined lover became reconciled to leave Frideswida to follow out her own plans. Other women desiring to live apart and devote themselves to prayer and study soon came, and in time a great abbey arose from this humble beginning, and its fame spread throughout the country. The Abbess Frideswida came in time to be called a saint. After her death pilgrims came each year to pray at her tomb. This is the legendary story of the founding of Oxford. Perhaps no other nation has so rich a treasury of beautiful legends as has England and it is a pity they are not given more prominence.

The Oriental Study was continued, the beginning of the fourth Book of the Light of Asia being read. It describes night in Buddha's beautiful palace. His young wife is troubled, on this particular night, by four strange dreams. Buddha considers them a call to him and he decides to leave this palace secretly and enter upon his life-work—his great renunciation.

THE SCOPE OF CHARITY.

There are many of us who forget that we are stewards of what we possess—administrators of goods not actually our own. Hence we are told that we will be called upon to give an account of our stewardship. Then with the measure we measure unto others it will be measured unto us.

The man who realizes the fact of his stewardship can never be a miser. There is a scope and duty of charity that embraces more than our own relatives. The homeless, the fatherless and the needy will be embraced in the circle of that duty. The command to love our neighbor as ourselves points out both obligation and reward. To do good by last will and testament is commendable, but it is far better to administer our own goods. Men make "wills" because they know that now they can be stewards no longer. There is a certain compulsion about wills and hence not the same measure of reward as to a full free act.

The will that reaches out to the poor and homeless is better as a rule than the will that considers none but relatives. "As often as you did it to one of these little ones, you did it unto Me." Charity that is based on a quid pro quo or is measured by that principle is not charity. In the parable of the Good Samaritan the lesson is emphasized—who is your neighbor? not exactly the will that gives more than to receive.

No merchant anxious for profit commends the number of his customers. He rather rejoices in their multiplication. The world would be poorer had it no poor. The denizens of earth would be badly off if they could not

make to themselves friends of the mansion of unquity and give them a hope of being received into everlasting dwellings.

Fortunately for us, unfortunately perhaps for those who need us, there are many opportunities of doing good. There is the sick and destitute neighbor; there are those who seek work and cannot find it; there are the orphans who have lost their natural parents; there are the old and feeble and destitute who have outlived their own children; there are the institutions of charity. But why enumerate? We all know them. "Give alms out of thy substance and turn away any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee."—Catholic Universe.

AN ARCHBISHOP PRINTER.

Dr. O'Reilly, the Catholic Archbishop of Adelaide, and Metropolitan of South Australia, who is on his way to Rome, possesses an accomplishment unusual in an Archbishop. He can "set up" type. He was the editor of a weekly paper before he became a prelate, and his compositors went out on strike. In this emergency he took to the case himself, and industriously acquired the art of typesetting. He afterwards called the strike a blessing in disguise as it saved him the trouble of writing any more leading articles. Thenceforward he put them in type straight from his head.—Catholic News London, England.

CATHOLIC NOTES.

A Jesuit will be one of the professors in the new Punjab (India) university when completed, teaching Oriental and Semitic languages to special students.

Several orders driven from France by religious persecution have found refuge in Egypt—the Carmelites and Little Sisters of the Poor at Alexandria; the Ladies of the Sacred Heart in Cairo.

The pallium will be conferred upon Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 14. Cardinal Gibbons will officiate and Archbishop Ryan will preach.

Father Francis Van Antwerp, for years widely known as "the smallest priest" of Detroit, Mich., is lying seriously ill at St. Mary's hospital, that city. He is one of that country's priest-heroes.

Rev. A. G. Van der Eerden, the well-known Jesuit missionary, died at St. Louis University, last Saturday, after a brief illness. He was taken sick in New London, Wis., where he had been giving a mission, and died less than a week after his return to St. Louis.

Lord Kenmare, who died at London last week, was a devout Catholic and took an active part in the reception given Cardinal Vanuoli on his visit to Ireland last August. The deceased Earl was eighty years old and at one time represented County Kerry as a Liberal in Parliament.

Bishop Spalding, of Peoria, who was stricken with paralysis early in January, will go to Hot Springs, Ark., to recuperate after his long illness. He is improving and it is said will be as well as ever in a few months. A new book from the Bishop's pen, entitled "Religion and Art," will be issued this month.

When Earl Roberts was in Mafeking, South Africa, recently, one of the first places he visited was the Convent School. As a testimony of his appreciation of the aid rendered by the Sisters of Mercy during the siege he presented a large photograph of himself, bearing his autograph, and the date of his visit.

Cardinal Richard, Archbishop of Paris, who has just been celebrating the diamond jubilee of his priesthood, was born at Nantes, on the 9th March, 1819. He has been a Cardinal since May, 1889. His Eminence is deeply respected even by the opponents of the Church in France.

Rev. Edward Kelly, S. J., one of a famous trio of priestly brothers, died in Dublin last month, aged eighty years. He was one of the most beloved as well as one of the most scholarly priests in all Ireland, and his life was remarkable for the great number of good deeds which he accomplished. One brother, Rev. William Kelly, survives.

Queen Alexandra, of England, has lately for special private inspection at Buckingham Palace a masterpiece by Mucillo recently brought to light, the subject "Christ Healing the Paralytic." The picture has been in seclusion for one hundred years, and is now in the possession of Doig & Co., 174 New Bond Street, London, at whose gallery it will be exhibited.

A meeting of the Catholic Bishops of England and Wales was held at Westminster last week, to consider the position of affairs under the Education Act. The Bishops considered it desirable that the duty of doing all in their power to facilitate the giving of such religious education in the schools as the parents desire should, where necessary, be impressed upon Education Authorities.

Sister Gabriel Doyle, the oldest Loreto nun in India, as well as one of the oldest European residents of the station, died at Loreto Convent, Darjeeling, India, on Jan. 3 She was born in County Carlow about the year 1818, and went out to India with the first party of Sisters (of whom she was the 50th survivor) in 1841. In 1846 she accompanied the foundress, Mother M. Teresa Monks, to Darjeeling, never to leave it even for a day during her long sojourn of fifty-eight years.

THE CATHOLIC RECORD.

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN McDONNELL, KNOWN AS "SPANISH JOHN," WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES OF THE REGIMENT IRELANDIA, IN THE SERVICE OF THE KING OF SPAIN DURING THE WAR IN ITALY.

BY WILLIAM McLENNAN.

IV.

1744-1746.

How we met old friends, and an older enemy in Rome with whom I was forced to subscribe to a Treaty having passed my word to the Duke of York, how it came that I resigned from the Company of St. James.

Such was the enthusiasm that we were all ready to volunteer, but as the General said, dryly enough, "What is to become of the Austrians if you all leave? You might as well desert to the enemy at once and have done with it."

While we awaited with impatience an answer to our application, word came to me from the Duke that I was on no account to apply for leave until such time as he sent me certain word himself. It was a bitter disappointment, but I was not alone, as the military authorities saw fit to refuse all applications until the matter was further advanced.

At last, in the month of January, letters came saying the Duke was about starting, that leave was granted me as well as certain others, with instructions to report to Mr. Sempil, the King's Agent at Paris, who would direct us further.

Conceiving my future duties called for freedom from immediate service, I sent in my formal resignation, and received from our Colonel, Ronald McDonnell, a certificate testifying in flattering terms to the services I had performed, to my honor as a gentleman and my conduct as an officer while under his command in the Company of St. James.

"Nous, Colonel du Regiment d'Infanterie d'Irlande de St. Jacques, certifions que le Sieur Jean McDonnell de Glen-garry, sous-lieutenant au dit Regiment, s'est toujours comporté pendant tout le temps qu'il y a servi en Gentilhomme d'honneur, brave officier, et avec toute la droiture et la loyauté d'un bon soldat; on luy de quoy nous lui avons donné le present. Fait a Plaisance le dixième janvier, mil sept cent quarante six."

"MACDONNELL."

To my surprise I found the name of Father O'Rourke, amongst those allowed to volunteer, and when we were alone I said, rallying him:

"I was not aware you were so strong a Jacobite, Father."

"Well, to tell the truth I am not, except in the way of sentiment; but sentiment, my dear Giovanni, as you are aware, will induce a sensible man to do more foolish things than any other power in the world. Still, I regard myself as in the path of duty, for I conceive there may be some Jacobites who will be none the worse for a little extra morality dispensed by even my unworthy hands."

I did not question him further, as I dreaded one of his usual redoubtances.

We left at once with the good wishes of all, took leave at Genoa as far as Antibes, and thence by post to Lyons, where we put up at the Hotel du Parc.

Here we met a number of French officers, who brought news of the Battle of Falkirk, wherein Prince Charles had beaten the English cavalry and infantry off the field; and though, at the same time, we knew he had retreated from England, it did not serve to dash our spirits, and we supported merrily together in drinking toast after toast to the success of the Cause.

All the old songs were sung lustily, and the French officers were much amused at our enthusiasm; but it was Father O'Rourke who carried off the honors of the evening by singing the following, to an air that was new to me:

Oh! the water, the water, The din and the war, Which long has parted, leaving hearts that would for their home! Our water, the water, The dark, dividing water, Our Bonnie Prince has come at last, at last—to claim his crown and his throne! He has come to Paris that we welcome, He has come to Paris that we welcome, With the fire upon his track, But what for he will fall, When our Bonnie Prince is standing, With his banner blue above his head and his claymore at his back!

We are out for the King! We will conquer or swing! But the Bonnie Brown broadsword will kill From the Tweed to the Thames for our Bonnie Prince Charles!

When he ended we cheered and cheered, breaking our glasses, half crying, half laughing, until we made the room ring again; and the people in the square listening to us began to cheer in sympathy, and unable to control myself, I jumped up, and, catching the big form of the priest to my bosom, fairly hugged him in my arms. "Oh, Father O'Rourke! How could you ever do it and you not a Highlander at all?" I cried, in my wonder.

"Faith, I could do the same for a Hottentot if I could only manage his irregular verb," he shouted, struggling out of my embrace. "And now, gentlemen! If you don't stop this hubbub, you'll be arrested for disturbing the peace of this good town of Lyons, and if you don't stop cracking those bottles your heads will be as easy cracking for the English when it comes to hard knocks!" And off he went with a storm of cheers after him.

V.

1746.

How Father O'Rourke and I met with the Duke of York who charged me with a secret mission towards Prince Charles; of my voyage to Scotland, and the dismal tidings that there met us.

The next morning Father O'Rourke's words came true, for there were many aching heads amongst us, of which my own was one, and the jolting of the Paris diligence did not in any way improve their condition nor their owners' tempers. It is surprising how mightily the hot enthusiasms of overnight will cool down by daylight—and here was an example. Last night there was not one of us but would have embarked to the Prince's support without a second thought of the chances, and not one would have admitted that the chances, if any, were aught but rose-colored; but with the morning everything took on a different complexion, and the whole of our way to Paris was filled with nothing but the most dismal forebodings.

I addressed myself to Mr. Sempil, and found that the Duke would expect me in about a week at Boulogne; and in the mean time I did what I could to raise the spirits and determination of my companions.

At length we had a general consultation, as I, much to my disgust, they one and all began to plan, not for our joining the Prince, but for offering to the most excellent reasons why they should then and there return: "the Prince had retreated from England; the passage was dangerous on account of the English fleet; the French could not be relied upon for any material aid; and, lastly, Spring was approaching, and they would lose their chances of promotion in the ensuing campaign," and so on.

"In short, gentlemen," I said, out of patience at last, "you all came here prepared to sing the same song, and you do it to perfection. Your arguments do more credit to your heads than to your hearts. If the Prince were safe in London you would be the first to flock after him; but now, when he most needs your assistance, you are like a pack of old women inventing terrors to excuse your cowardice."

There were some of them who pretended to take exception to my words; but as I assured them I would be only too pleased to make any or all of them good, and the sooner the better, they did not go beyond their protest.

But if they found my words unpalatable, Father O'Rourke gave them something more difficult to digest. "The object of the gentleman," he began, "is of putting it myself, he begins, 'he is altogether too mealy-mouthed, which comes no doubt from his diet in boyhood. If he were only a blithering Irishman like the rest of you, he would be shouting Jacobite songs, and guzzling Jacobite toasts, and whispering Jacobite treasons, and never venture an inch of his precious carcass, until the smoke turned into a Jacobite cheese and was ready to drop into his mouth. I'm ashamed of you all! Go back to your macaroni and polenta, and brag about Cromwell and other battles you never fought, and see if you cannot breed some mongrel mixture that will make you ashamed of the way you have behaved this day. There! that's what I say to you; and if any of you don't like it, get down on your marrow-bones and thank Heaven that the rules of his Church prevent Father O'Rourke, late Chaplain of the Company of St. James, wearing a sword, or, by the Powers, you would go back like so many pinked bladders!"

And to my surprise, these men, who were wont to smell an insult afar off, and whose courage in the field was unquestioned, received this intolerable tirade as quietly as school-boys after a whipping—sitting so close to the ground, and they went their way and back to their homes.

I wrote to Mr. Constable, then Secretary to the Duke of York, of the resolution of my comrades, and, by return of post, I received orders from His Royal Highness to repair to Boulogne, which I immediately complied with, accompanied by Father O'Rourke.

On reaching Boulogne, we enquired our way to Mr. Constable's lodgings, and upon knocking at his chamber door it was opened by the Duke himself.

"Welcome, Mr. McDowell, welcome; and you, too, Father O'Rourke. You see we are so few we have dispensed with ceremony here in Boulogne," he said, giving a hand to each of us.

"We ourselves dispensed with it, and most of our following as well, in Paris, your Highness," said Father O'Rourke, laughing, "though I don't know that we'd have been any more company which would have put Father O'Rourke out of countenance. I felt ill at ease, not having shifted myself, as I had not expected to see any one

save Mr. Constable; but Father O'Rourke talked and moved among them all in his rusty casock without an apology for his condition. However, I soon forgot such trifles in my interest in the company gathered. Besides His Highness, there were the Duke of Fitz James, son of the great Duke of Berwick, and many noblemen of distinction and general officers, among whom I was introduced to the Collier-Lyell, whose unjust execution at the hands of his enemies some years later aroused the sympathies of all Europe.

The plans of the Prince and hopes of aid from King Louis were discussed with the utmost freedom and with much hope, for it was confidently expected an expedition for Scotland would be equipped immediately, which the Duke was to command, as it was on this promise he came from Italy.

But one week went by, and then another, and yet we had no satisfaction from the Court, not even excuses, and I could not but observe that, though others still had implicit faith in some action by King Louis, the Duke began to lose heart.

"Ah, the poor young man," said Father O'Rourke, "my heart is sore for him. He has more sense than the rest of them, and faith, I think, has more heart, too, and so takes it harder. Do you know, Giovanni, 'tis a rank misfortune to be born in the ranks of princes; they're the only class of men I know of that are untrustworthy as a whole. King David knew the breed well, and did not he write 'Put not your trust in princes (Nolite confidere in principibus)? and here is the Duke eating his heart out because he is learning the bitter text King David preached thousands of years ago."

We were seated in a lonely place outside the town, overlooking the sea, and watched the lights below us gently rising and falling on the fishing-vessels and other craft at anchor, and marked among them the bright lanterns of a man-of-war which topped all the others.

Presently we heard footsteps, and the Duke came up alone; it was not so dark but he could recognize us, which he did very quietly, and, advancing, seated himself between us, saying, "Do not move, gentlemen, and forget I am the Duke for an hour. My heart is sick of empty forms which mean nothing," and he sat in silence for a long time with his elbows on his knees and his chin in his hands gazing out over the sea.

At length he said, slowly, as if to himself, "I would give ten years of my life to be on board that frigate with the men I would choose and a fair wind for Scotland. To think of my poor brother longing and wondering why some support does not come, and I lie here with empty hands," and something like a sob ended his words.

Then Father O'Rourke spoke in a voice as gentle as if he comforted a woman. "Your Highness, when we were children, the story we loved best to hear was the one our mother never told us about 'The Little Red Hen.' Who 'The Little Red Hen' was, or where she came from, or what she did, we never could learn. She was just 'The Little Red Hen,' and had no story at all. But her story which no one ever heard was better than that of 'Brian Boru,' or 'Malachi of the Collar of God,' or 'Rookie the Water Witch,' any of whom would come out without much coaxing and parade up and down until we knew them through and through, while the very name of 'The Little Red Hen' would quiet the biggest troubles that ever broke our hearts. 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MARCH 18, 1905.

These parts. While she had done nothing but...

pect he said more to her in them eight weeks than he ever said in his life before.

evil thing was found within the holy shores of Ireland. The bell itself rolling down the mountain...

BLESSED BELLS. The bells from the earliest days in the Western Church were blessed...

A great deal is said in these days about Ligozone.

But so great a good could not be done to humanity without harming the interests of a few.

We Offer \$5,000

As a Guarantee on Ligozone. The First Bottle is Free.

Yet it is absolutely harmless to the human body. Not only harmless, but helpful in the extreme.

Ligozone is the only way known to kill germs in the body without killing the tissues, too.

Before we bought the rights to Ligozone, it had been tested for years in thousands of the most difficult cases obtainable.

Then we gave the product away—gave millions of bottles, one to each of millions of sick ones.

Our method has been to buy the first bottle ourselves; to let the sick try it without the cost of a penny; to let the product itself prove its power.

Most of you know the result. There is no neighborhood—no hamlet so remote—but knows some wonders which Ligozone has wrought.

How petty is that self-interest which would have you go back to the old methods—to the days before Ligozone!

The greatest value of Ligozone lies in its germicidal powers. It is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

These are the known germ diseases. Nearly all forms of all these diseases have been traced to germs, or to the poisons which germs create.

These are the diseases to which medicine does not apply, for drugs cannot kill inside germs.

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Edema—Erysipelas... Tubercularis... Typhoid—Typhus... Various...

50c. Bottle Free.

The way to know Ligozone, if you have never tried it, is to ask for a bottle free.

The acceptance of this offer places you under no obligations. We simply wish to convince you; to let the product itself show you what it can do.

This offer itself should convince you that Ligozone does as we claim. We would certainly not buy a bottle, and give it to you, if there was any doubt of results.

Ligozone costs 50c and \$1.

CUT OUT THIS COUPON for this offer may not appear again. Fill out the blanks and mail to the Ligozone Company...

My disease is... I have never tried Ligozone but if you will supply me a 50c. bottle free I will take it.

Give full address—write plainly. Any physician or hospital not yet using Ligozone will be gladly supplied for a test.

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We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course. Full TELEGRAPHY course.

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MEMORIAL WINDOWS ART GLASS

H. E. ST. GEORGE, London, Canada

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

What Ligozone Is. The greatest value of Ligozone lies in its germicidal powers.

Doctors and common medicines have failed because they actually make new rich blood, and so strengthen all the organs and brace up the nerves.

A SMALL PILL BUT POWERFUL—They that judge of the powers of a pill by its size, would consider Parrot's Vegetable Pills to be little pills. It is a little wonder among pills what it lacks in size it makes up in potency.

It is a common belief that it was from the Reek that St. Patrick drove all the poisonous reptiles and serpents into the sea, so that none have ever since been found in Erin.

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PS'S... COA... Most Nutritious Economical.

Abbey's Effervescent Salt

takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels—gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

AT ALL DRUGGISTS, 25c and 50c a bottle

We will send you a sample free. Because that picture in the form of a label on the wrapper of every bottle of Emulsion you buy.

SCOTT & BOWNE Chemists Toronto, Ont. 50c and \$1; all druggists.



The Catholic Record.

Published Weekly at 181 and 186 Richmond Street, London, Ontario.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Liddell."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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Agents for Newfoundland, Mr. James Power of St. John.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning.

Please do not send us poetry, quibbles and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 17, 1905. The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend it to the faithful.

Believing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ,

D. FALGOUTS, Agent, Oshawa.

LONDON, SATURDAY, MAR. 18, 1905.

THE "TRUST THE PROVINCES" CRY.

The Toronto Globe, some Orange Lodges and a few extra loyal and valiant ministers of the Gospel of peace and good will all unite in solemn protest against the granting of Separate schools in the new Provinces of Alberta and Saskatchewan.

Provincial rights, Canadian nationality, encroachments of the Pope of Rome, and the British constitution, are invoked to terrify the innocent members of Parliament in Ottawa and to enlighten them on the course they must pursue in this important matter.

Resolutions and petitions that cost nothing are being forwarded to the Capital, and one brave and bold member got his courage worked up to boiling point and declared that guns and bayonets and bullets must be used to shoot down nearly half the population of Canada for having the audacity to believe and to assert that they want their children to learn in the schools the great and eternal truths of Christianity.

Even the official organ of the Methodist Church swells the volume of disapproval and becomes eloquent and indignant at the very idea of Separate schools receiving public money; and yet only a few months ago the Methodist College for Ladies asks and receives from the city of St. Thomas a grant of \$15,000 to keep the institution alive.

On that occasion the official organ and the Methodist ministers of London possessed their souls in patience. They uttered not a word in protest against a whole city—Catholics included—having to pay the \$15,000 for sectarian purposes. They nursed their wrath to keep it warm until something Catholic asked for public help; and, lo! the Separate school question comes to their aid, and their souls are moved into virtuous indignation and they rise in their might and hurl trenchant attacks against Papal aggression and the violation of the British Constitution.

How different the St. Thomas grant would have been if a Catholic convent asked for the \$15,000! And yet we are told "consistent wisdom ever wills the same."

The whole question might become serious, but to the honor and glory of Canada we have a large number of honest and fair-minded and intelligent men on both sides of politics who look at this question of Education in a rational manner and act accordingly.

Many non-Catholics are anxious to have religious truths taught in the schools and admit the importance and necessity of it, but the trouble is to work the principle into practice. This difficulty has been solved to a great extent in the Provinces of Ontario and Quebec. In Quebec, the Protestants have not merely their elementary schools, but are freely granted High schools and Normal schools and their fair share of all public money spent for educational purposes.

This manner of treating the Protestant minority is either right or wrong. If wrong why is it not condemned by the Globe and the Lodges? If right, why not treat the minority in the same way in Alberta and Saskatchewan?

Are we to have one law in favor of the Protestant minority and another persecuting the Catholic minority?

All sensible men must admit that if the Protestant minority has a right to Separate schools in Quebec, the Catholic minority in the North West has the same right.

We are not living in Ireland or Po-

land, but in Canada—free Canada—where the rights of both majorities and minorities are respected and protected, and where we expect and demand British fair play.

Even Jews and Infidels, who object to any form of Christian teaching in school, have no reason to object to Separate schools, as the formation of such schools do not interfere with them in any way.

If the Jew and Infidel object to pay taxes to a Christian school surely a Christian has the same right to object to support a godless and anti-Christian school!

Then we hear the bugbear cry of no union between Church and State!

As a matter of fact all churches in this country are free of taxation and are given protection; and what is this but a union of Church and State as far as it goes?

Since Separate schools give the same standard of secular education as Public schools, why should the State refuse to pay for the same results? Supporters of Separate schools are at least as loyal, as intelligent, as virtuous, as generous, as the supporters of Public schools, and are entitled in justice to the same treatment by the Governments. Any other conclusion is sheer hypocrisy.

Catholics form nearly half the population of this Dominion and they claim the right of educating their own children with their own money. They are not asking Protestants for anything. On the contrary they say to the Protestants go and do likewise.

You would imagine the Catholics of Canada were a lot of fools or serfs not capable of educating their own children and that they must apply to the Toronto Globe and the Orange Lodges for light and guidance on this question. Indeed it would be a great consolation to the Globe and the lodges if the Catholics would simply disappear and never return; but the fact is that while Catholics are charitable and accommodating, they are not of the disappearing kind, and they are here to stay and will insist on being treated as Christians and citizens of no mean country.

Now, what crime has Sir Wilfred Laurier committed to arouse the indignation of our over-sensitive citizens? He simply brings in a bill guaranteeing to Protestant and Catholic minorities the right to continue Separate schools in the new provinces. He explains in a clear and able speech his reasons for so doing, showing that vested rights, justice and the keeping of the Constitution demand the stand he has taken.

The whole question is whether the Premier and his colleagues are acting in the best interests of Canada, and, like true statesmen, making laws for peace and harmony and good-will and justice and progress in this new country.

In this case there is no experiment. The laws granting Separate schools have been in existence in the new Territories and have given the best satisfaction to the people living in that country, and there is no desire for a change on their part.

Under these circumstances it would be a sad day for Canada if a Premier with the reputation for ability and stability that Sir Wilfred enjoys, allowed himself and his supporters to be bulldozed and stampeded by a number of fanatics and bigots who are ever ready to howl whenever anything right and just should be done for the minority.

Let the Premier and his colleagues remain firm and fair and even generous to minorities, both Protestant and Catholic, and a large number of Canadians on both sides of politics will always be ready to endorse such legislation; and let Canada be a free country, not merely in name, but in reality.

AN AWAKENING.

In the matter of non-religious schools our Protestant neighbors are beginning to suspect that there is something wrong. The small attendance at their churches puzzles them and causes them no little uneasiness. Do any of them ever think that the Public school system may be the cause of this condition of affairs? We do not desire to shake the confidence of our ministerial friends in the excellence of the Public schools. It is one of their idols. Let them worship it undisturbed. Many non-Catholics of bright minds and mature judgment are beginning to agitate in the United States for the introduction of religious education in the schools. The following extract will show the trend of thought in this direction:

Boston, Feb. 14.—While the first general session of the religious education convention will not be held until evening, several of the departments of the convention were scheduled to begin their work today. Chief among those was the council of religious education, the president of which is Prof. Frank Knight Saunders, dean of the Yale divinity school. The president's annual report was to be followed by the presentation of various papers, among them two with reference to the possible cooperation in religious education between

Roman Catholics and Protestants. The general alliance of workers with boys planned to meet during the day for a general discussion.

A MISCONCEPTION.

In the minds of many of our Protestant fellow-citizens there seems to be an impression that Catholics have unfriendly feelings towards the Public schools of the Province. To our minds it is not the ideal system; but, so long as it suits our Protestant neighbors, we feel that it would be out of place on our part to interfere with it. Our Protestant friends have the schools they want. By all means let them go ahead and make the most of them. We Catholics have our Separate schools, and we are quite satisfied. In carrying on their educational system our Protestant neighbors wish to be let alone. Well and good. Why should they find fault with their Catholic neighbors if they demand the same rights? "But your schools are inferior," say some. This assertion is made by men who know not whereof they speak. We say fearlessly that our Separate schools are quite equal to the Public schools in the matter of secular education. Those who really wish to find out the truth in this respect should consult the Inspectors.

Perhaps one of the most villainous acts in connection with this agitation must be laid at the door of the Toronto World, a paper which is conducted on the same lines as are the yellow journals of New York. It printed an illustration of the Catholics starting a conflagration with a view to destroy the little red school house. It is humiliating to have a member of Parliament assuming the role of a "Sim Tappertit" or a "Hugh," as recorded in Barnaby Rudge. During the unholy P. P. A. regime many of our fellow-citizens made sorry exhibitions of themselves. History is repeating itself. Good citizens will, however, remember the firebrands. They will never by the voice of the people be placed in positions of honor or trust.

FANATICISM AND INCONSISTENCY.

Ever since the agitation began in regard to the autonomy of the two new provinces in the North-West, we have almost from day to day been assured by the editor of the Toronto Globe that Provincial rights is a very sacred thing and should not be in the slightest degree infringed upon by the Dominion Government. Our contemporary seems to forget that there are other than provincial rights which are just as sacred, and should be guarded in like manner. "Leave education to the Provinces" is the cry of the majority of our Protestant neighbors, but may we not ask what guarantee have the Catholics that their educational rights will be respected if the legislatures of the provinces are permitted to have full power? The Catholics of the Province of Manitoba were given to understand that their interests would be quite safe in the hands of the legislators of that province. What has been the result? Fanaticism, fanned for the most part by men who pretend to be ministers of the Gospel of Peace, swept over the country, and Catholic schools were abolished. In the province of Ontario, where Catholics have been solemnly guaranteed their educational rights by Dominion enactment, an attempt was made twenty years ago to destroy the Catholic schools. The agitators went so far as to demand a revision of the British North America Act. Finding that this could not be done, a great political party went to the polls a couple of times with the cry: "Down with the Separate schools." Finding that they could not abolish them they promised, if returned to power, to make them unworkable; or, in other words, to harry the Catholic people in various ways with a view to compel them to give up their schools. With all these facts before us, how can the editor of the Globe ask us to trust the provinces? The reply might be made: "We are living in different times. People are now more tolerant, and there is no possibility that the non-Catholic cry will be again raised." This, however, would not hold good in view of the fact that during the agitation of the past month all the old weapons of bigotry have been brought into use. Ministers of the Gospel and an unlovely class of politicians are vying one with the other in exhibitions of bigotry and narrowness. "Trust the Provinces," says the Globe. Will the editor please read this?

Warton, Ont., March 8.—A mass meeting of the citizens was held last night at which a resolution, moved by Rev. Dr. Clark, and seconded by T. F. Carlton, was unanimously adopted, protesting against the legislation that would establish a Separate school system in the two North-western Provinces of Alberta and Saskatchewan; and demanding that the new Provinces should be left absolutely to themselves, both in originating and carrying into effect their own educational system; and also demanding such constitutional change in the B. N. A. Act as shall

abolish Separate schools in the Province of Ontario or place the Catholic minority in this Province simply on equal footing as relates to educational advantages with the Protestants of Quebec.

With such exhibitions of unblushing bigotry staring us in the face, is not our contemporary unreasonable in asking us to place our confidence in men who might be induced at any time to inflict injustice upon us at the behest of some of the so-called ministers of the Gospel of peace—but who are in reality promoters of discord.

THE NORTH WEST SCHOOL QUESTION.

The ministers of various denominations, the Orangemen, and that portion of the press from which hostility to Catholics is always to be looked for, have entered upon a crusade for the purpose of preventing the incorporation of a clause into the autonomy bill of the new provinces of Alberta and Saskatchewan securing to the Catholic and Protestant minorities of the various school districts the right to establish Separate schools.

The Baptist Convention of Manitoba and the North West Territories through its Executive Board, which met at Winnipeg on or about March 1st, gives the following three reasons why no such right should be granted, and in sending its protest to the Dominion Government declares that it represents the Baptists of the West. The reasons it advances are:

1. It is an invasion of provincial rights. In matters of education, every province should be free to legislate for itself.

2. It is a violation of the principles conscientiously entertained by Baptists, the principle of equal rights, and the principle of separation of Church and State.

3. It is a scheme which will provoke discord and defeat one of the great purposes of Public school education, which is the unification of all classes. A confederation cannot be sound in which the elements lack the first essential of harmony.

Several other bodies of ministers, presbyteries, Evangelical alliances, and even the Church of England House of Bishops of Rupert's Land, as we noticed in our last issue, have passed similar resolutions, and, for once in its history, the Toronto Ministerial Association on the 6th inst. identified itself with the Orange Lodges by appointing a committee to act with the committee of the York County Orange Lodge to take united action to prevent a Separate school clause from being inserted in the autonomy bill. The reasons advanced by all these bodies for their opposition to Separate schools are always the same, and by showing the fallacy of those given by the Baptists, we show the fallacy and unreasonableness of all.

1. Is it true that the Separate school clauses in the autonomy bill violate provincial rights?

We maintain that the first duty towards children, the duty of nurturing, educating and rearing them, is due by parents and not by the state, whether we regard the State as being the province, the Dominion, or the British Empire as a whole. The children are given by God primarily to their parents, and it is primarily the duty of parents to fulfill the duties of rearing their children in the way they should go.

This is taught by the law of nature itself, and is confirmed by Holy Scripture, wherein we read:

"You fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (Eph. vi, 4.)

Elsewhere we find the same principle asserted under the Old Law:

By command of God, Moses spoke to the people of Israel: (Deut. iv, 10.)

"Neither is there any other nation so great that hath ceremonies and all the law, which I will set forth this day before your eyes? Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons. Call together the people unto me that they may hear my words and may learn to fear me all the time they live on the earth, and may teach their children."

From this it will be seen that by God's command and by the law of nature it is the duty of parents in the first place to educate their children, and to educate them religiously.

But the Baptists tell us in their second resolution that there must be a separation of Church and State. We shall not argue this question here. Let this be conceded for the present. Then it is not the business of the State to give religious education, but it is the duty of parents, and the State has no business to throw obstacles in their way.

Now it is well known that parents generally have either not the time or not the inclination, or not the ability to teach their children personally, and they certainly have the right and duty

to employ competent teachers for this purpose.

We willingly admit that it is well for the State to assist in the work of education, but when it does so, it should be rather to help the parents than to put an intolerable burden upon them. The State may help education, and it is advisable that it should do so; but in this case it should give, at least, the same encouragement to schools in which religion is taught as to those in which it is not allowed to tell the children there is a God Who will reward the good and punish the wicked. According to the Baptist principle, the only religion which should be taught in the school-room is Atheism, for it is a real Atheism if the mention of a God is to be prohibited.

We do not desire that the State in our much mixed commonwealth should undertake the teaching of religion, but we do desire that the teaching of religion in the schools should not be visited with a penalty, as would be the case if, besides supporting schools to which parents can conscientiously send their children, these parents are obliged also to educate their neighbors' children in godless schools.

But we are told, "leave this matter to the provincial authorities to settle. They may be trusted to do justice."

There was a different story when the British North America Act was being prepared. The Protestant minority of Quebec had been treated justly by the Catholic majority without any demur. But even then, that minority desired that the rights they had obtained should be secured to them permanently by a clause in the Act which would bar the province from ever repealing them. If the Protestant minority in Quebec was entitled to such protection why should not the Catholic minority in the North West be similarly protected in the enjoyment of the rights they possess?

When the Confederation of Canada was about to take place, the Protestants of Quebec stated that some improvements to the Separate school laws of the province were needed in order to make them fully satisfactory, and the Catholic majority consented at once to make these improvements before Confederation, so that the Confederation Act should make them permanent. Why should not the Protestants of the North-West, and of all Canada, consent now to give the Catholic minorities in the two new provinces a similar permanency of rights? And there is no justice in saying this is a matter for the province to attend to, for the very strongest of assurance is due to the minority, and this can be had only from the highest authority in the Confederation, in which Catholics are fairly well represented. This assurance cannot be had except from the Government and Parliament of the Dominion, as the Catholics of the Dominion are about 42 per cent. of the whole population.

2. We are next told that the educational provisions of the autonomy law as proposed are contrary to the Baptist conscience. The Baptists and other interfering sects need to be told that other people besides themselves have consciences which are to be respected as well as theirs. Now, as there is no question of forcing them to send their children to Separate schools they may make their consciences easy, and at the same time allow the consciences of those who are really concerned in the matter to be satisfied.

There is no union of Church and State if the same aid be given by the Government to Separate schools which is given to Public schools. The Government in such case does not aid the religious teaching, but it aids the secular teaching which is given in both classes of schools.

3. The Baptists must have a very low conception of what religion teaches if they imagine that discord will be promoted if Separate schools be established. Religion, at all events the Catholic religion, teaches love for all mankind without distinction of nationality or creed, and the promotion of such teaching cannot lead to discord. In proof of this we refer the Winnipeg Convention to the nineteenth chapter of the Catholic catechism in which all our children are instructed. We are to love our neighbors as ourselves, and our neighbors are "all mankind" "without any exception of persons, even those who injure us or differ from us in religion."

It is all very well to aspire to "the unification of all classes," as the Baptist resolutions express the matter; but they do not themselves show a desire of unification, as they have a distinct minority religion from the rest of the Canadian people. In fact an attempt at the unification of all classes would result in religious persecution. We must accept the existing conditions, and not attempt unification after the manner desired by the Baptist Convention, by forcing other people to swallow their religious views. Tolerance and not unification in religion is what Canada wants at the present

moment. The Baptists are only 61 per cent. of the population of Canada, and they will find it a difficult matter to unify the population in accordance with their standard.

UNIFICATION.

The Baptist Convention of Manitoba and the North West Territories has resolved that "one of the great purposes of Public School Education is the unification of all classes," and that "a confederation cannot be sound in which the elements lack the first essential of harmony."

If perfect unification is really the object of Public school education, would it not be advisable for the Baptist denomination to give the example by unifying themselves with the most numerous Church in the Dominion, which is the Catholic Church? It would be so much easier for a small denomination consisting of 61 per cent. of the population to join a Church which numbers 41 per cent. to let itself be absorbed, than for the most numerous body to be absorbed into the little Baptist sect. And, besides, which of the Baptists sects has the greatest powers of absorption? Should all the Churches of the Dominion allow themselves to be absorbed by the Free-will or Calvinistic or Seventh Day Baptists, or the Mennonites?

Would it not be advisable for the executive committee which declares that it represents the whole Baptist body of the North-West to learn to give their thoughts in intelligible English, before they try to enforce their educational theories upon the whole Dominion?

The Catholic and Protestant Separate schools of Ontario and Quebec do not interfere with the Baptist body, and neither would Separate schools in the North-West interfere with their religious convictions. Why, then, do they persist in making themselves odious by endeavoring to force their opinions upon others who do not see things in the same light with them?

Unfortunately as it is that there are religious divergencies in Canada, they must be borne with, and instead of endeavoring to do away with them by force, the greatest toleration should be exercised, unless where pretended religious convictions endanger the welfare of the whole community, and the greatest liberty of conscience should be allowed by permitting parents to educate their children in the schools they prefer.

MR. GOLDWIN SMITH SPEAKS.

Goldwin Smith, who has always shown himself to be irreconcilably hostile to Catholics and to Irishmen, has come forth from his retirement to issue a dictum on the question of denying to the people of the North-West the right of establishing Separate schools.

A letter appeared from him in the Globe a few days ago which as usual exhibits his undying opposition to Catholics, and in it he makes it known that it is because these schools will chiefly affect Catholics that he opposes them. He says:

"I should be borne in mind that the term separate in this connection practically means Roman Catholic, and that what is proposed is that the new Provinces shall be bound forever to recognize, maintain and propagate the Roman Catholic religion."

This is where the shoe pinches. It was all right for the Protestant minority in Quebec to insist on their protection against any possible interference with their vested rights by the Catholic majority, which never manifested any desire to trespass upon them; but it is all wrong to protect a Catholic minority from possible oppression by similar provisions in the law which regards them.

Mr. Goldwin Smith has one measure for a Protestant, and quite a different one for a Catholic minority. We are much mistaken if the Dominion Government will look at the matter through Mr. Smith's spectacles. We cannot see why Mr. Smith went to the trouble of writing his letter at all, unless he imagined that the magic influence of his name would decide the question. He evidently overestimates the weight of his opinion on school matters.

We congratulate our esteemed friend, Chevalier John Heney, of Ottawa, on the mark of respect recently shown him by the Board of Trade of that city. The occasion was a most festive one, and the complimentary references made to this distinguished gentleman, who will attain his eighty-fourth year on the 16th of April next, were richly deserved. Chevalier Heney takes rank amongst that large number of Irishmen who have, by industry, integrity and perseverance, reflected honor upon their native country and who have likewise been a distinct benefit to Canada. We hope he will live many more years to enjoy the esteem of his fellow-citizens. He is one of those estimable characters who cast sunshine about him wherever he goes.

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A NEWS MANUFACTORY.

The Toronto Mail and Empire is at its old work of endeavoring by means of exaggeration and misrepresentation to excite the electors of Ontario to oppose that portion of the autonomy bill which relates to Separate schools in the two new provinces which are to be incorporated into the Dominion.

The Orangemen are an excitable race wherever Catholic interests and rights are concerned, and we have it on the authority of the Mail and Empire, announced in large capital headlines, that on this particular question "Orangemen will give no quarter."

No doubt it is to add fuel to the Orange flame that the school clauses of the Autonomy Bill have been submitted by Sir Wilfrid Laurier to the Papal Delegate at Ottawa for approval, and it was at one time added that they had not yet been approved by his Eminence, insinuating that this fact was the reason for any delay in bringing before the House of Commons the measure to be laid finally before Parliament.

Whence did the Mail and Empire get its information? That journal is not so deep in its intimacy with Sir Wilfrid Laurier as to have received it from him, and we venture to say he did not get it from the Apostolic Delegate either.

It was evidently a piece of information manufactured by the Mail and Empire's staff for the special purpose of fanning Orange hatred into a flame.

HOW PUBLIC OPINION IS MANUFACTURED.

The young man who wrote of the arrival in Montreal of some five hundred English and Scotch immigrants in the issue of the Montreal Star of the 7th inst. certainly deserves the medal. Being desirous, he says, of sounding the new arrivals on their views as to the question of the North-West schools, he singled out one of them and point blank asked him what view do the immigrants from Great Britain generally take of the school question.

He is in favor of the Separate school system? Of course the Englishman answered according to his lights and said they were absolutely opposed to the extension of that principle. Mostly non-conformists, he said, they have had some experience with the school problem, some of them having been in goal for refusing to pay rates for the support of schools designed to propagate dogmatic teaching contrary to their own beliefs, and those will certainly favor a national system, free from sectarian or racial bias.

Very well in its way, but the young man failed to tell the immigrant that he had altogether misunderstood the question as it exists here—for here no man is called on nor is it proposed to call upon him to "pay rates" for the propagation of religious principles contrary to his own. Another remarkable fact in connection with the above is the use by the new-comer of the word "racial." How did he come to know about that particular point when only an hour or two in the country?

Such is the manner in which "public opinion" is manufactured.

This is the season when many of our separated brethren, we regret to state, appear to be actuated by the desire to misrepresent their Catholic neighbors. Surely some of them must believe in the execrable doctrine that the end justifies the means. The following statement from the Rev. Father Walsh, the respected pastor of St. Helen's Church, Toronto, shows the Mail and Empire to be a conspicuous offender along this line:

"I have seen the article in the Mail and Empire of March 4th inst. purporting to give the views of the late Archbishop Walsh on the question of the Separate school system in Ontario, and stating that he partially prepared a thesis countenancing the abolition of Separate schools in Manitoba.

"So far as the statement in that article refers to the late Archbishop Walsh they are incorrect. I am his nephew, and was his secretary, and am his executor, and I know those statements are not true."

Mr. Hugh Kelly said: "So far as Archbishop O'Connor is concerned, the statements, except in so far as they say he takes an interest in the schools, are not justified by any utterance he has made."

A very high-sounding and pretty theory is that of many of our Protestant fellow-citizens that we should have one class of schools for the entire Dominion, in which our boys and girls should grow up to manhood and womanhood side by side. If our neighbors are so very much wedded to this theory why do they not give Catholics the proof of their sincerity by advocating the abolition of Protestant Separate schools in the Province of Quebec?

ORANGE ASCENDANCY.

Orange Ascendancy, whether in Ireland, in Canada or in Australia, is always Ascendancy—nothing less will satisfy the brethren. In Canada to day Ascendancy is showing itself in all its hideousness under the specious plea of Provincial Autonomy and Equal Rights.

Across the Atlantic in Ireland—Ireland which has for ages been cursed with the organization hatched over a century ago in the parlors of Dublin—the fact is at their work, now under the plea of a "grievance"—the grievance being that for the first time since the so-called Union a Catholic—Sir Antony McDonnell—holds the position of Under Secretary to the Lord Lieutenant; the Chief Secretary being a Protestant. The Lord Lieutenant himself is a Protestant, no Catholic being by law eligible to that exalted position. Should the Lord Lieutenant absent himself from the country the functions of government devolve upon the Lords Justices, composed of certain of the judges of the higher courts, but here again no Catholic judge can be a member of that body, no matter how high his position in the Courts.

But their grievances are many. Amongst these may be noted their objection to the appointment of a Catholic as one of the five more important officials of the Board of Agriculture, although his four associates are Protestants.

Of course it makes no manner of difference to the Ascendancy that their fellows fill nearly all the important offices in Ireland. For instance: out of four Recorders only one is a Catholic; out of twenty-two County Judges only seven are Catholics; out of forty-four Benchers of the King's Inns, only nine are Catholics; in the Land Commission of three members only one is a Catholic; out of six Legal Commissioners only two are Catholics; and, according to a Return made to Parliament in 1902, out of sixty eight Resident Magistrates forty nine are Protestants and nineteen are Catholics, and out of six Police Inspectors promoted to be Resident Magistrates of the present Government, not a single one is Catholic; finally—as the Catalogue might be increased—out of 1272 Justices of the Peace 1014 are Protestants and 251 are Catholics, and this in a country where the population is Catholic by about five to one. In the face of this the Ascendancy men, in a memorial sent through the Lord Lieutenant to the Prime Minister of England, complain that the appointment of Catholics "deprives the Protestant subjects of the king of their civil and religious liberties, as well as render it impossible for them to earn a livelihood!" Could brazen cheek go further?

Yes, as has been said at the outset, Orange Ascendancy is the same everywhere. The "call to arms," has been issued by Grand Sovereign Sproule and is being responded to by all the Lodges. "Leave the school question to the respective provinces and they will do what is right," say these worthies. Ah! gentlemen of the Lodges, Catholics have too good reason to know what their treatment has been and would be wherever they might be at your mercy. Poor, unhappy Ireland, is an object lesson that those who run may read.

A LOYALIST'S (?) UTTERANCE.

Colonel Sam Hughes' threat, (he that finally defeated the Boers and brought the war to a close), that there would be rebellion in the North-West Territories if the Dominion Parliament forced Separate schools on the people of that region, is not new, while it is none the less disloyal, especially coming from a man bearing the king's commission, for after all it is only the echo of the late Mr. Clarke Wallace's threat of the "migration of ten thousand Orangemen from Canada, to line the ditches of Ulster should the (Queen's) Government grant Home Rule to Ireland."

But, seriously, is it becoming, is it not reprehensible, that an officer of His Majesty's militia should make use of such a threat?

We were very much surprised to notice in the last number of the Canadian Magazine a reference to the Separate School question which, to those unacquainted with the facts, would appear to be a very strange case indeed. A distinguished priest of the United States is given as authority for the statement that the Catholic Church and the Catholic people are firmly wedded to the Parochial School system of the Republic, while another priest is reported as stating that it is a curse to the country. If the editor would look at Hoffman's Catholic Directory he would notice that the latter individual has, as commercial men put it, "no rating." The comparison is odious. If the editor of the magazine found good cause for ejecting a man from his house, he surely would not expect in return kindly expressions of regard.

THE PENITENTIAL SEASON.

Not a few Catholics are busily devising excuses for exemption from the Lenten observances. Some have to work too hard, others are sick, some dread physical incommodeity were they to fast, and others again have an idea that penances are found only in museums and hair cloths. On the other hand many of the world's votaries are proclaiming the doctrine of self-denial. They echo the teachings of the heathen sages on the subject. They do not perhaps believe that natural nobility can be acquired and preserved only by self-denial, but they do proclaim that it stands for efficiency and health and liberation from artificiality and conventionalism and conduces to wholesome and independent living. Athletes practise self denial because they know that self-indulgence leads to defeat. The crown in the palaestra goes to the simple liver. And so, too, many stumbling along, blinking at shadows, and burdened with the trappings of a complex civilization, are striving to get into the freer open spaces which are swept by the wind not of bric-a-brac and show and insane rivalry, but of naturalness. Then may Faith lift them up and give them the solution of the problems which through past time, and put them into communication with the Love and Wisdom of God, and the beings who hem us around from birth to death.

Why and how should practice penance our readers need not be told. But let us ask ourselves why we stand unmoved amidst all the mysteries of our daily life. Why are we so indifferent and indolent though we have the Blessed Sacrament and the Holy Mass and the Immaculate Mother and the legions of the Blessed? Why are we so heedless while eternity is at our doors, and Death snags daily the tie that binds men to earth? Why have we not that fear of the Lord which is the beginning of wisdom? It is because we appear barriers between ourselves and God. It is because we are deaf and hear not the words of God. To hear them we must be of God. This is a truth that we can bore into with profit. Ament it, St. Thomas, speaking of the two ways of judging rightly—one by reasoning from first principles and the other by the matter of our judgments growing into a part of our nature—says that thus one man may come to judge rightly of chastity by studying moral science, and another by simply cultivating the virtue of chastity in himself. Thus also in the things of God the use of pure reason is certainly a great help, but the chief means of obtaining true wisdom is by these things of God growing as it were into our very nature according to St. Paul: "He that adheres to God becomes one Spirit with Him."

For this penance is necessary. We are not going to heaven by coddling ourselves or by weaving an airy fabric of sentimentalism or by carrying a stock of medals and pious pictures. We must work our way thither. We must fight and wrestle and do violence to ourselves before we come within hail of the Eternal gates. We must keep guard over our senses and accept the trials which beset us. We must have that sorrow for our sins which worketh penance steadfast unto salvation. If any man, says the Lord, will be My disciple let him take up his cross daily and follow Me.

Father Rickaby gives three practical counsels. Have a budget of charity; that is, set aside a fixed portion of your income for the purposes of charity and religion. Be a member of some charitable society, such as that of St. Vincent of Paul. If you are too shy to go among the poor yourself, find out a leader in works of charity and get on his staff.

"The curse of dual government" is what Lord Rosebery terms Home Rule for Ireland. He also declares that no wise statesman would advocate it. Most people will say that Gladstone had at least as much wisdom as my Lord Rosebery. Many a noble Lord in England possesses that cowardice which is generated by a bad conscience. The descendants of the carpet-baggers who followed in the wake of those who in the olden days slaughtered the original possessors of the soil become very much perturbed in spirit at the prospect of being compelled to deal fairly with the people of Ireland. In the early part of the last century there were in England those who said that Home Rule would be a curse if applied to Canada and that everything should radiate from Downing street. The experiment, so far as Canada is concerned, has been an unqualified success. There is no reason why it should not be equally so in regard to Ireland.

We beg to draw the attention of the publishers of Lippincott's Magazine to a story which appeared in the March number, entitled "The Second Nocturn of St. Patrick." It is written by a Vincent Harper. Surely the managing editor must have been absent when this miserable production found its way into

the magazine. There is neither wit, nor humor, nor point nor plot in the story. It is quite evident the writer intended to offer deliberate insult to the Catholic people. No doubt many Catholics purchase Lippincott's Magazine. If, however, such productions as this are allowed to continue, self-respecting Catholics will be obliged to discontinue their patronage. Mr. Harper's talents could be made to shine on the "yellow" papers or in writing songs for the Bowery music halls.

RELIGION IN THE SCHOOL.

REV. FATHER CRUISE TALKS OF THE CATHOLIC VIEW.

The battle at Ottawa has incidentally brought up the question of the efficiency of Separate schools, and the necessity for them from the Catholic point of view. The Separate schools of Toronto are remarkably efficient, and do not require defence from that point of view. From the standpoint of the Catholic educationist, Rev. Father Cruise, rector of Our Lady of Lourdes and Secretary to the Archbishop of Toronto, speaking to a Globe reporter, gave the following interesting interview:

"In a recent talk to some of our own people," said Father Cruise, "I made some observations that may present some new points of view to the public generally.—How many there are who attack Separate schools, without knowing anything of their working or practical characteristics. Some do not pretend to argue rationally against these schools but shriek out, at their very name, Nebuchadnezzar, an idol, and employ the most extravagant terms of vituperation. Others do not go so far, but, like the Jews of Rome, in the days of St. Paul they say: 'As concerning this, we know that every where it is spoken against.'"

"To those who do not believe in Christ or His revelation, to those who do not regard the Bible as the inspired word of God, I do not speak; but I wish to reason, as if from the point of view of a sincere and thoughtful Protestant, and to ask Protestants, and especially Protestant ministers, a few questions."

(1) Has the existence of Separate schools in Ontario injured in any way the efficiency of the Public schools? (2) Does any denomination of Protestants in Canada seriously contemplate or wish for the establishment of Separate schools for such denomination? (3) Is it against "equal rights" that Protestants should not get what they do not want, what they would refuse to accept, namely, Separate schools for each Protestant denomination? (4) Is it not absurd to say that there is as much difference between the religious opinions of a Baptist and a Methodist, or Presbyterian and a Congregationalist, as between any of these and a Roman Catholic? (5) Does not the 'man on the street,' with his practical common sense, divide all Christians in Canada into two communities, the Protestant and the Catholic? (6) Is not the Roman Catholic form of Christianity better than no form of Christianity—better than atheism? (7) Is it not charitable to allow Roman Catholic children to receive instruction in their religion in school on week days, since it is practically impossible for them to receive such instruction in their churches on Sundays on account of the peculiarity of the Roman Catholic Church which conducts divine service in tongue 'not understood of the people'?"

(8) Protestants may desire that the Roman Catholic Church should cease to celebrate her services in the Latin tongue, and adopt the vernacular, but is it likely that this ancient Church will change his usage in that respect, and should not practical men accept the situation as it is and make the best of it? (9) Does it not seem like 'straining at a gnat and swallowing a camel' to be appalled at the sight of a child with a cigarette in his mouth, and yet to be indifferent whether such child knows the Ten Commandments or not? (10) Why do some Protestants send money to the Grande Ligne Mission in Quebec to spread the Bible amongst the Catholics, and at the same time these very persons are opposed to the existence of Separate schools in Ontario, in which the Bible is studied and made a subject of examination for promotion, etc.?"

(11) Should not devout Protestants, in view of the religious teaching imparted in Separate schools, bear in mind the words of St. Paul, 'What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and I will rejoice' (Philippians I, v. 18)? THE BAPTIST ATTITUDE.

"The Baptists of the west, in their protest against the Separate school clause in the autonomy bill, say: 'It (the bill) violates the principles conscientiously entertained by Baptists, equal rights and separation of Church and State.' Now, if the State is to take any notice of 'principles conscientiously entertained,' is not that to a certain extent a union of Church and State?"

"The Baptists talk about their 'conscientiously entertained principles,' which the Government is warned to take into consideration. Have not Catholics conscientious principles, too? And as Catholics number 40 per cent. of the population of the Dominion, does not 'equal rights' require that their conscience be respected as well as that of the Baptists?"

"And now I am ready to answer a few objections. You ask me, How did the Roman Catholic Church get along in the old days, when there were no schools, or when they were very few in number? How did Catholics learn their religion then?"

"In the first place, the tone of society was Catholic. The numerous feasts that were kept, the crucifixes

and images in the streets, many things that met the eye, spoke of religion. Miracle plays, preaching friars in the squares and public places, all helped. Then, too, there were not the numerous distractions that now exist: newspapers immense amount of light literature in circulation, telegraphs making the world, as has been said, one vast wailing gallery.

FOR MORE RELIGIOUS TEACHING. "Moreover, the Church was never content, in any age of her existence, with the amount of religious instruction given. She always hoped for more, and struggled for more. It has ever been, and ever will be, uphill work to impress upon fallen man the importance of eternity, and the wisdom of preparing for it earnestly. The Middle Ages were by no means the ideal ages of religion. Besides, even then, the Church established when she could and where she could schools in which religion was a most prominent feature of education. Every monastery had some kind of a school attached to it.

"But you insist, cannot the parents teach their children religion? They can, but, unhappily, the average parent will not. He is too tired at night. He wishes to smoke his pipe or to read his paper, does not wish to be troubled. The mother, too, distracted by household cares, will not or cannot attend to this subject as it should be attended to. The close of the day, when children are fretful and quarrelsome, is not a good time for doctrinal instruction. The first fruits of the day should be offered to the Creator, when the minds of the children are fresh and buoyant.

"A Protestant weekly recently gave a picture of a noon-day prayer meeting of workmen, immediately after their dinner. If it is such an excellent thing to try to get workmen, at the noon hour for a little religious instruction and prayer, why so bitterly oppose religious instruction and prayer in the school room?"

SOME EXAMINATION PAPERS. "I have here some of the papers set in the last diocesan examinations, which indicate the kind of religion teaching given in our schools. They prove, too, that Bible reading is encouraged in our schools. Teachers are advised that in studying the New Testament history the children should be told where they will find the same matter in their Testaments, and should be encouraged to read it as there narrated. This serves not only to familiarize them with the Scriptures, but also to arouse their interest in the work. The question asked was after this fashion: 'We are told in the New Testament that our Lord drove forth the buyers and sellers from the Temple: Write a short composition on the lesson we should learn from this with regard to our conduct in church.'"

"Nicodemus said to our Lord: 'Master, we know that Thou art a teacher from God, for no man can do this, Thou dost it as God were not with him.' Explain this text, narrating at least three important miracles performed by the Master to show that God was with Him. 'Narrate the parable of the Sower, with our Lord's explanation. 'When St. Stephen was martyred, a young man named Saul stood by consenting to the act. On what occasion did he see the next of Saul? 'Give an account of the Council of Jerusalem.' 'How can any man say we are doing wrong in following such a line of teaching?'"

NON-CATHOLIC MISSIONS. After a short visit to friends in Columbus, Ohio, my next stop was at Arnheim, in the same State. Here my confere, Father Ignatius, O. S. B., received me with open arms, saying: 'You are just the man I want to see. I know you will be kind enough to give a lecture to the non-Catholics at Georgetown next Sunday. Will you do it?' 'To be sure,' I said, 'that's just in my line. I am at your service.' He immediately notified his parishioners to advertise widely a lecture for the following Sunday, to be given by the Father of the Apostolic Mission House, Washington, D. C. Arriving at the church, a new edifice, which was beautifully decorated within, I at once noticed that our small number of Catholics did their duty in advertising. Not only was the building crowded to the doors with Protestants, but many stood at the entrance for want of room. A recent frat Holy Communion solemnity, the first of the kind in Georgetown, and witnessed not only by Catholics but by a great number of non-Catholics, induced me to lecture upon the Eucharist and the Holy Sacrifice of the Mass. Speaking of the preparation for the actual receiving of Our Blessed Lord, I dwelt upon that blissful institution for broken-hearted sinners, that second Baptism, the Sacrament of Penance or Confession, generally so much dreaded by our non-Catholic brethren. I spoke for one hour and forty minutes. They all held out and remained till the last moment, and even those standing outside seemed to suffer patiently the discomforts in order to hear the Word of God to the very end. The closest attention was paid to every word said. At the conclusion of the lecture some beautiful hymns were sung by the members of the choir. Then many of the non-Catholics came up to me, thanking me for the information they obtained with regard to Catholic truth. 'Father,' said one, 'your Catholic doctrines on the subject you treated are really attractive; the immense love of Christ Our Saviour in Communion touched the very chords of my heart.' Another one introduced himself to me, saying: 'Sir, your speech cleared many a difficulty in my mind.' Some others asked questions about our Church, which I answered briefly. I was compelled to leave that same day in order to arrive at Oullman, Alabama, in due time, where I had to conduct the spiritual exercises for the Sisters. Hence, for further explanations, I referred my non-Catholic inquirers to my confere, assuring them that he would gladly provide them with the necessary Catholic literature and all information they might desire. Only recently he received five Protestants into the Church,



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among them a lady of a prominent family. This circumstance may have awakened the greatest interest of non-Catholics there. No doubt the kind and favorable opinion expressed by so many of them in Georgetown with regard to the Catholic Church, promises great success in bringing others to the only and true fold of Christ. OSMOND WIESNECK, O. S. B., St. Bernard College, Ala.

THE CHURCH AND LABOR.

HERMON BY CANON SIMPSON, BRADFORD.

"The Catholic Church and the Sorf" was the subject of the third of the series of lectures being delivered at St. Mary's Church, Bradford, by the Very Rev. Canon Simpson. At the outset the preacher described the condition of the sorf who succeeded the slaves in the tilling of the soil. Certain rights were granted them, such as marrying, but they themselves and their children were fettered to the estate on which they lived and worked. This state of affairs existed until the break up of the Roman Empire. Cultivation of land was practically unknown until the days of Charlemagne, who was living in the time of King Alfred, about the year 800. He became master of Western Europe, and endeavored to restore order in his Empire. Measures were taken for the cultivation of the land, and Charlemagne determined to adopt the system that had been in vogue in the days of the Roman Empire. Immense tracts of land were given up to princes and nobles, Charlemagne retaining the right levying taxes on the land. These in turn subdivided the land and put retainers of their own upon them, who were given a life-interest in the land. The owner took care that the land suffered no wrong or injury while in charge of the life-tenant. After a time the retainers built castles, and began to look on the property as their own. A certain portion of the estate they cultivated for themselves. The other portion they allotted to those who were living upon it, on certain conditions. These had to give a certain number of days in the year of their own free labor for the cultivation of the master's part of the estate. In England the holders of ten acres had to give 125 days of free labor. Three-fourths of the people in the reign of William the Conqueror lived under these conditions, which only came to an end in some countries at the end of last century. The conditions were very galling to the people, who looked upon their lot as ignoble and degrading. This was the position in regard to labor when the Church stepped in and asserted the dignity and nobility of labor. One of our Divine Lord's reasons in becoming working man, and choosing working men as His apostles, was to uphold the dignity of labor at a time when it was contemned and despised. The apostles went out to preach Our Lord's Gospel, and preach the dignity of labor at the same time. St. Paul writes to Timothy: 'If a man will not work that man shall not eat.' One part of the opposition which the world gave to the apostles was due to their espousing the cause of labor.—London, Eng., Catholic News.

PRAYERBOOK AS AN EVANGEL. The strange and wonderful way in which the grace of God operates has been often exemplified to the eyes of priests and other close observers, and but very few of the incidents ever find their way into print. A case in point has recently come to light in Columbus. A young girl named Mary Foster was brought to the faith, and given the grace of a happy death, by means of a Catholic prayerbook which she found on the street when she was a little child.

The child had treasured the prayer book, whose pages she had copied o'er and o'er, doubtless finding much spiritual consolation therein. Not long ago she fell ill and she told her foster mother, when she saw that death was not far off, that she would like to have a Catholic burial. Mrs. Foster asked her then if she would not like to see one of the ministers of that religion, and when the girl ascertained that her mother would have no objection, she gladly assented.

Father Eis, pastor of Sacred Heart church, was accordingly called, and found the young girl to be unusually well instructed in Catholic doctrine, as, in addition to her prayer-book, she had somehow secured a catechism. She was baptised, made her First Communion, and passed away in the innocence of a pure and unspotted life. Father Eis said in speaking of her that she was one of the most beautiful and saintly souls he had ever encountered. She was buried from Sacred Heart church and laid to rest in Calvary cemetery. Truly "God works in a mysterious way, His wonders to perform."—Catholic, Columbus.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXIII.

A writer in the Spectator has lately said, with a sneer, that some modern historians affect to admire Queen Mary Tudor.

I can not say, of course, to what lengths of extravagance some historians may have gone. As Mr. Freeman has intimated, after Mr. Froude has devoted himself to the work of canonizing two such characters as Henry VIII. and Flogging Fitzgerald, it is hard to say what extraordinary feats of historical transformation my still await us.

A beatification of Mary by Catholics would only be a fair companion-piece to the canonization of her father in the interests of the Reformation. However, to judge by Professor Maitland, Professor Gardner, and other modern historians whom I have read, nothing can be said more than this, that the spirit of historical truthfulness, which for over a century has been more and more firmly asserting itself, sometimes favorably and sometimes unfavorably, towards characters of the past, has at last reached even the person of Mary the First.

Of course we were brought up to think of her as an incarnation of all iniquity, a female Nero, or Domitian, or Commodus, revelling in cruelty for cruelty's sake, putting the saints of the Land to death of torturous deaths, and in known to be a divider of the Catholic Church; but he portrays Mary Tudor as he has found her portrayed, just as we are wont to represent Lucretia Borgia, who turns out to have been in fact a rather well-meaning and harmless personage.

The first back-stroke at this common notion of Mary has been dealt by Froude himself, who, although in the main the essence of partisan malignity, is subject to occasional attacks of extraordinary fairness, from which, however, he soon recovers without medical advice. He tells us that no woman ever lived less capable of doing what she knew to be wrong than Mary Tudor. This shatters at one blow the established preconceptions of her.

However, let us first see what there was unlovely in her, and there was much. How could she have been a Tudor otherwise? As a Sovereign she was nothing, and worse than nothing. Her brief reign, though intended by her for good, turned out disastrously in every direction. She seems to have had no powers of administration, and no conception of public policy. This first reigning queen of England (for the Empress Matilda had not maintained herself on the throne) was completely and passionately a woman. She had two thoughts, though the most selfish and hard-hearted of women in her personal relations, the incarnation of perfidiousness and mendacity towards the agents whom she employed, was something much more as a monarch. In exact opposition to her father (as Professor Oman remarks), who identified England with himself, she identified herself with England.

She was English to her innermost heart, as it was her business to be. Waiving the question of religion, which of course we and the Catholics view so differently, she was, in other matters, bent on guiding England in the paths which she believed to be for its best good. Her commercial and social policy, in particular, which seems to have been distinctly her own, is pronounced by the eminent economist Thorold Rogers to have been singularly enlightened and beneficent.

Although she did little, beyond writing the most extraordinarily contorted English that ever was, to encourage the marvelous intellectual outburst of her reign, yet she did better in leaving genius and thought to develop themselves in unimpeded freedom. Whether a poet wrote with Puritan rigor, like Spenser, or with gentle Catholic largeness, like Shakespeare, she smiled equally on each, and perhaps dealt him out a few pennies of royal bounty from her frugally guarded purse.

Even ecclesiastically, while bent on maintaining her own Establishment at home, she was very unwilling to encroach on the Catholic Church abroad, and in her utter lack of any warmth of religious belief, she never could understand why William of Orange and the Dutch would not give up Protestantism if only Philip would guarantee them against the Inquisition.

Wetzer and Welte remark that even a foreign Catholic, in the midst of all his indignation over her cruelties to the faithful, is ever and anon surprised into enthusiasm over the magnificent vicissitudes of her history. It is no wonder, therefore, that the old English Catholic family in one of Mrs. Humphry Ward's novels should still proudly display in their ancestral hall the marble tablet inscribed: Elizabetha Regina.

Of all this public renown, sometimes for good and sometimes for evil, Mary would probably have earned hardly anything, even if her religious policy had left her a more grateful memory in English history. Let us then consider her in herself.

And first, she was of a far more elegant temper than her sister. Of those who supported Jane's attempt on

the Crown, she allowed only one-third to be tried, and few of these again to suffer. After Wyatt's rebellion, which nearly overthrew her throne, she suffered the terrible legal vengeance of those days to overtake sixty, whereas Elizabeth, after a rising no more dangerous, raised and stored because only three hundred—others, with less warrant, say six or eight hundred—were hurried off to the gallows. In other words, in exactly similar circumstances, Mary, politically, was five times more merciful than her sister. It is sad that Lord Tennyson should have allowed himself here so monstrous an exaggeration of numbers against Mary, and on the strength of it should have denounced her as "a tigress." It was Elizabeth on this side, who was the tigress.

Unhappily for Mary, the English, long before and long after, were accustomed to the extreme excesses of political cruelty, and of what in time became the most sanguinary criminal jurisprudence of Europe. Whether true or not, it seems to have aroused neither surprise nor horror when writers of that time said that between the younger Henry's accession and Elizabeth's death—ninety-four years—72,000 persons had been hanged in England for vagrancy alone.

Therefore, even taking account of the difference between the stake and the gallows, Mary's 350 or 400 Protestant victims seem a small account compared with the sacrifices of the common tribunals. Unfortunately for her, the English were used to secular butcheries but comparatively unused to executions for religion. Mary here neither tells nor acts as an Englishwoman, but as a Spaniard. She did what her illustrious grandmother Isabella did as a matter of course, and what in Toledo or Seville would have been accepted as a matter of course, but in London was regarded with increasing horror, and that not by the Protestant minority only, but by the Catholic majority.

When Philip's confessor, a Spaniard, protested from the pulpit against the burning of heretics, English Catholics heaped scorn on his words, and deeply resented it that the Queen was only transiently moved by them.

Indeed, the English and the Teutonic races generally, were always less inclined to severity against religious dissent than the Southern peoples. The Irish again, devoutly Catholics as they were, were more tolerant than the Teutons. Mary herself did not venture to ask her Irish subjects to burn Protestants, for, beyond reappropriating some of the churches, they would not even interrupt Protestant worship. The ferocities of 1641, as Mr. Lecky judges, were rather national than religious, and were besides strenuously deprecated by the priests.

Still, we must not impute Mary's religious severities wholly to her Spanish connections. Like her father and grandfather, her brother and sister, and even like Jane Grey, she had the cold Tudor heart, although she had perhaps more warmth of feeling than the rest of the race. In her and in her brother, this coldness of heart, conjoined with immovable sincerity of religious belief, bred equally although in opposite directions, the temper of the persecutor. I speak here of persecution as including all suppression of opinion by force.

As we know, Edward, willingly seconding Cranmer, had drawn up a bill condemning all adhering Catholics to the stake. Had his reign been prolonged, excluding his elder sister's England would probably have witnessed religious butcheries fully entitling him to the name of Bloody Edward. Had Jane's usurpation succeeded, her equal intensity of Calvinistic belief, conjoined with her coldness of feeling, and her feminine consistency of religious purpose, might not improbably have rendered her even more relentless than Edward would have been. However, her happy fate saved the royal girl and the royal boy from the odium which the elder woman lived to incur.

Dr. Lingard judges, and I think rightly, that there can be no excuse for the execution of Jane, Mary had plainly shown her apprehension of her young cousin's personal innocence in her usurpation. She knew that Jane, devoted to religion and to study, cared nothing for the crown, and acted only under moral compulsion. There is no reason whatever to believe that Jane's inevitable Protestantism had anything to do with her death. Mary fully intended to spare her life, and would probably have overborne her Council to that effect, but for the intimation from Charles, that if she hoped for his son's hand, she must suffer the axe to fall on the young usurper's neck. Where her infatuated passion for Philip was involved, a kinsman some twelve years her junior, and whom she had never seen, she seemed almost to lose moral responsibility. As Mary Stuart was a victim to Puritan implacability, Jane Grey was a victim to the cold policy of two Spanish despots. Yet whereas towards the Queen of Scots there was neither mercy nor justice, towards Jane there was public justice, though not mercy.

Mary's relations to the other Tudors, and to her sister particularly, deserve somewhat fuller consideration.

CHARLES C. STARRBUCK, ANDOVER, MASS.

Dr. DeCosta's Will.

The will of Rev. Dr. B. F. DeCosta has been filed for probate. To William H. DeCosta and Elizabeth C. DeCosta, children of a brother, the testator leaves \$1 and \$300 respectively. To his godmother, Frederica Benavides, he bequeathes his manuscripts, including his autobiography, which may be published if she so desires, and \$300. From the manuscripts given to his godmother, however, he excepts his journal of more than twenty volumes, which he directs shall be deposited in the archives of the New England Historical and Genealogical Society of Boston.

The residue of the estate he leaves to the Roman Catholic College of Boston, the income to be applied to the benefit of some needy student in good standing. The Rev. Thomas J. Campbell is appointed executor.

FIVE-MINUTE SERMON. Second Sunday in Lent. THE JOY OF PENANCE.

He was transfigured before them.—Words from to-day's Gospel.

At first sight, my dear brethren, it seems strange that just as we have entered upon this season of fasting and penance the Church should have chosen for to-day's Gospel one of the few accounts which the Evangelists have given of the manifestation on earth of our Lord's glory and majesty. The Gospels, as you are aware, are mainly made up of the record of our Lord's words, actions, and sufferings; they tell us how the Son of God made man went about from place to place doing good, healing the sick, consoling the sorrowful, and in the end undergoing cruel sufferings and an ignominious death. There are but few instances recorded of His being glorified and honored with more than human glory and honor, and when such is the case no long and detailed description is given, the fact is barely mentioned, and the narrative passes on.

But to-day's Gospel forms an exception to this general rule. In it special pains have been taken by the Evangelists to give us in detail a description of the other life, so to speak, of our Lord's life. We are told that our Lord chose, out of the twelve, Peter, James, and John, and led them up into a high mountain, and was transfigured before them: so that His face did shine as the sun, and even His garments became shining and exceeding white as snow, "so as no fuller upon earth can make white." And then there appeared to them Elias with Moses talking with Jesus. And so astonished and impressed was Peter that he exclaimed: "Lord, it is good for us to be here: if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias."

Now, why has the Church, by selecting the account of the Transfiguration at this season, turned our thoughts to what seems so inappropriate a subject? It would seem that it would have been better to have chosen those parts of the Gospel which treat of sin, of the judgment to come, of the punishments which await the impenitent sinner. Well, I do not know that I can tell you all the reasons why the Church has made this choice, but I think I can give you one reason, and that is, that the Church wished to encourage us and to animate us at this season by placing before us the glory which is in store for those who do penance and suffer here.

In this life there is nothing so familiar to most of us as suffering in some form or other. Most of us are obliged by our circumstances to pass our days in exhausting toil and labor. Disease and anxiety and want and disappointment are to be met with on all sides, and there are but few who are free from all these evils. And to all—even to those who are the most favored in this life—there is an hour coming which nothing can avert—the hour of death. This, as every one may see, is the present state of things. Moreover, our Lord, so far from encouraging us to expect freedom from suffering, insists continually upon its necessity. "Deny yourselves," "take up your cross daily," "blessed are the mourners," such are the words our Lord addresses to his disciples. And the Church, that his teaching of our Lord may not be a mere speculation, brings it down into every-day practical life by commanding us at this season to fast and abstain. From all this the necessity of suffering is evident.

But however true this is, suffering is not an end in itself; it is only a means to an end; it is but a road to everlasting joy and glory. God permits and commands sufferings in order that He may give to those who endure their sufferings well an abundant reward. As St. Paul says: "That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory." And it is in order that we may ever remember this that the Church calls upon us to consider the manifestation of the glory of our Lord and Master, to whom we must be made conformable in all things—in suffering in this life, in glory in the next.

PARCE DOMINE, POPULO TUO.

Lent is a yearly fast of forty days, observed throughout the entire Christian world, previous to the celebration of the Easter festivity. In ecclesiastical phrase it is termed the quadragesimal fast from a Latin derivation, and with us it has received the appellation of Lent, because it begins with the dawning of the spring, and in old English days Lenten or Lenten-tide means the spring or spring season.

The Lenten fast is deserving of the highest veneration of every Christian heart, whether we consider the antiquity of its origin, the universality of its reign, or the salutary results of its observance. The propriety of keeping with scrupulous fidelity this penitential season was never questioned, till the great religious revolution of the sixteenth century, when it met the fate of many other things of the same kind: for its practice could scarcely be regarded as necessary by those who, for the most part, denied the necessity of good works, and who pointed out the road to heaven as one strewn with roses. However, this formal denial of Lenten observance was not made by all the so-called "reformers," for the most learned of the English divines, claiming apostolic succession on the one hand, and finding express mention of this penitential season in the writings of the early fathers on the other, kept up—and still keep—a partial form, if

not a full one. The Lenten fast, as we have seen, is a yearly fast of forty days, observed throughout the entire Christian world, previous to the celebration of the Easter festivity. In ecclesiastical phrase it is termed the quadragesimal fast from a Latin derivation, and with us it has received the appellation of Lent, because it begins with the dawning of the spring, and in old English days Lenten or Lenten-tide means the spring or spring season.

But does it not seem a work of derision, to uphold, in these days of elegant ease, and epicurean indulgence, the slightest practice of self-denial? The Carpe Diem of that tuneful old pagan—Horace—which may be translated—

Pick the roses while you may. Old Time is ever flying. The rose that blooms for thee to-day To-morrow may be dying.

is fully endorsed in this age and country; and the man who will not sip from the golden chalice of human pleasure when presented to his lips, is regarded by the men of the world of to-day as

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not the spirit, of its observance. Daillé, a French Calvinist, while endeavoring to refute with much warmth the Lenten obligation, candidly admits that as early as the fourth century it was everywhere prevalent throughout the Christian world. The question should have naturally presented itself to his penetrating mind: how could a practice so painful to the propensities of the heart be then so universally spread, unless it had a far anterior existence? That such was the case, it would not be difficult to show, if the limits of this article allowed. We may, however, make brief mention of Pope Telesphorus—the eighth in order from the Chief of the Twelve, who filled the papal chair from the year 140 to 152—whom history records as making regulations relative to the time when the clergy should commence the fast which had been handed down from apostolic times. We also find Ignatius of Antioch, who suffered martyrdom in the city of Rome, in the year 107, mentioning the fast of Lent in his epistle to the Philippians. It is alluded to by Polycarp, the glorious Bishop martyr of Smyrna, in an epistle to the same Philippians; and distinctly mentioned by St. Irenaeus, Bishop of Lyons, who suffered death for the Christian's creed in 202.

In the year 199, we find that the subject of the Lenten fast was under consideration by the churches of Italy, France, Asia Minor, Greece and Palestine, and synodical cognizance taken thereof, not as of something recently introduced into the Church, but as to a practice tracing its foundation to apostolic days. Well then did the learned Jerome writing to Marcian, say: "We fast in Lent, by apostolic tradition, and the whole world agrees with us in its observance."

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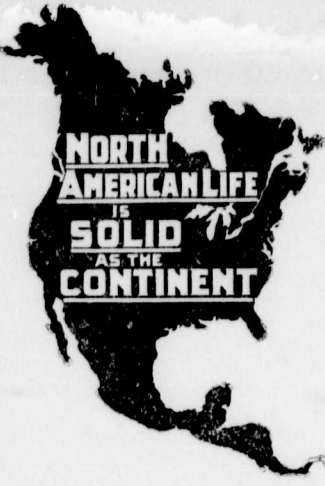
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little else than a fool. But, aside from its religious aspect, it is precisely men of this pleasant school that should try a little Lent. It would prove a decided advantage to them in many respects; and in the supposition that they are purely animals without immortal souls, who shall die and rot like any other brute, with never a hope beyond, yet, really, on purely therapeutic principles, we should sincerely recommend a little self-abnegation; abstinence from nauseating plethoric indulgence—in a word, a little Lenten fare. Such a course of dietetics would ere long produce clear ideas, peaceful slumbers, a ruddier glow of health, and possibly a less gall-burdened conscience.

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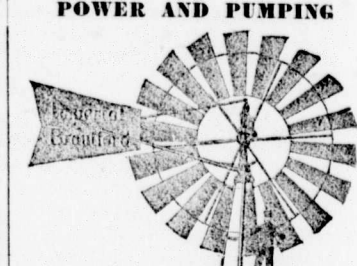
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Lent and Young. Lent is a time of prayer when Catholics all over the world are suffering in union with his agony on Calvary of the wickedness of sin.

Why should our youth be fast of Lent? Quite a number of the was not for them. The selves. They do not doctor or their confes won't fast. Now there are four young men should fast.

1. They are bound to have no choice in the sin they are bound upon. So that if a you and deliberately won't a deadly sin every time breaks the commandment. As just like any other sin of sensuality and d if not taken away by confession, condemn him to must fast. And they decide for themselves, reason, whether or not is so delicate or the that they may refrain. They are usually too ested party to determ judiciously. Besides, tian duty to apply to dispensation.

If a young man re the strict letter of observe more or less of he is bound to observe do what he can do, at the letter of the l. The plea of poor health usually not well-found. And it happened, over that a person who res fast in spite of a stre has improved in strength, change, the simplicity of the food used.

Of course the really who will tell them the way of abstinence than other good works the place of the pract to omit.

2. Young men show good of their souls, vigor through suffering love of Christ. M helps to drive away sin, makes grace more the flesh, strengthens and disciplines the heart of a soldier.

3. Young men show on their own character to the Church, enduring headaches, their power to persist spite of inclination temptation from will increase their moral

4. Your men show the influence of the Children look up to roached manhood a footsteps; and man been won over to the tracted by its power able its members.

But, after all, w amount to? It call breakfast for six w cept Sundays, for it every day and no sufficient for most p That is practically fast. Now, there a who never take for a roll and cup of don't think that the selves. They take good for them. T petite for dinner. long, and get as muc who gorge themselves.

Now, boys, what like good Catholic Lent?—Catholic C

Your Morn Good morning! matter, yet acqui der, or possibly b forgot this simple s token of friendship who is always more of our friends; O clearly than the for who just years for tion, the "Good Almighty Himself, pass Him by witho ing Him! Yet the course, that H their minutest wa day. They dema His company in a slight Him days earth. What if friends and neig Would they be w table, or at some gress, not to say n

Some Hol The strongest ar

